DOMESTIC HAPPINESS. TALMAGE'S DISCOURSE.

HOOKLYN, March 23 .- After an ab-

on such rapid missionary expedithat no companion could have ench could not be accomplished in the of a deceased brother; and what unts I can not imagine. Among the thtest queens of heaven will be those took care of other people's children.

at while Paul remained in the single e he kept his eyes open and he look-If upon the calm sea of married life upon the chopped sea of domestic urbation. He comes forth in my to say: "Let every one in particuove his own wife even as himself, and wife see that she reverence her husove, and the man ought to be honoraso that there might be something to aght that the vast majority of people en the news is first announced in the side world of the betrothal there may prorise and seeming incongruity, but the years pass by it is demonstrated the selection was divinely arranged. re may be great difference of temperat difference of circumstances. The guine and the phlegmatic temperants make appropriate union-the nde and the brunette, the quick and slow, the French and the German. the machinery of domestic life there more need for the driving-wheel n generally which has just the opp-The best argument in behalf of

sequent explosion in THE DIVORCE COURTS.

in the vast majority of instances the jugal relation is a beautiful illustraof what the Psalmist said when he ared: "God setteth the solitary in ilies." Taking it for granted then you are well-mated, I proceed to you some prescriptions for domestic

riage as a divine institution is the

could have happened. Once in a

te there is a resounding exception to

good rule, the attempt being made to

ry fire and gunpowder with the

remember that you were 20 or 30 rs forming indep udent habits and ing your own wey. In the marriage these habits mu be brought into essary. Be determined to have your way, and there will be no peace. the rule be: In all matters of moral ciple your determination shall be ow. Whatever you may think of word compromise in politics, without promise there is no domestic peace. rest many people are willing to commise if you will do just as they want to do, but there is no compromise in The rule ought to be: In all dotic matters, all social matters, all ender in non-essentials. Be not too ad or too stubborn to give up. Com-

emark again that in order to secure cabinet where all the affairs of the chold and all the affairs of business rs, and perhaps you may find out too hearthstone and the fuse is lighted. A man proposes to come into your Again, in order to your happines

"Well," she says, "I don't know why I who are quickly observant of faults in to beware. Put none of your financial and now, having found out all each othsome night and say: "Well, my dear, a. Kansas, Nebraska, .lissouri and you are right; that man swindled me out woman is wiser than man. It is because reticent, forbear. Especially if you both in regard to human character. Now, you articular love his own wife even as have no right to go into an enterprise which involves the homestead or the education of your children or the fate of Il this good advice, said Dr. Talmage, your entire family without home consulman who never married. He lived tation. Of course all this implies that offity-eight years of age in eminent you did not marry a fool. If at the marriege altar you committed suicide you to remain in single life, because he had better keep all your business affairs in your own heart and head. But let us are a Baptist and your wife is a Pedohope that you have sound common sense presiding in your household. How much a wife may help a husband's busiunder such circumstances, that ness affairs was well represented in the case where the wife saved from the r style of life. I have known men allowance of herself and the allowance have remained unaffianced in order of the family a certain amount of money they might take care of the chil- for a rainy day. After some time the husband, coming home, said: "Well, your intensity on that subject, as in I'm going to suspend payment to-morrow. sacrifice and helpfulness of the maid- A few dollars would get me through, but I can't get the few dollars, and I'm going | lyn Tabernacle, where, while we adhere to ruin." That evening the wife said: "I wish you would hunt up the definition, do not care a rye straw for the infinitesiof the word independence in Webster's mal differences beween evangelical dein an easy call an Aunt Mary! I Dictionary. Hunt it up for me." He nominations-putting one drop of water ow that there are caricatures and un- opened Webster's Dictionary, and found on the brow, if that is enough baptism ant things sometimes said, but so far the word independence, and right oppo. and if not, then plunging the candidate site was a \$100 bill. "Now," she said, "I clear out of sight, if that is preferredal in disposition to their married sis- would like to have you find the word The state of celibacy honored gratitude." He turned to the word gratin by such persons as Macaulay and | itude, and there was another \$100 bill : shington Irving in literature and and before the evening was past she askrence Nightingale and Miss Dix in ed him to read a verse of a certain chapter in the Bible, and there were \$500, and before the evening had passed the man had financial relief to tide him over his disasters. You call that dramatic. I call that beautifully Christian.

IN ALL EXPENDITURES

there ought to be consultation. Do not dole out money to your wife as though she were a beggar. Let her know how much you have or how little. Apable so that there might be something peal to her intelligent judgment and she will be content, and your own disposition will not be irritated. As long as you rence. It is a most congratulatory keep a mystery about your business matters she will wonder that the allowance is so small. No honorable woman wants to spend more money than can be afforded. Come into consultation with her on this matter. Show what are all your necessary outside expenses; all the money you must have for cigars and dinners at Delmonico's, and how much it takes for ent, great difference of appearance, the club-house and the political campaign, and then have her present all the domestic expenses, and then, after consultation, do your best. It is a bad sign when a man dare not tell his business transactions to his wife. There is something wrong. Suppose you that the gi n this country would ever have taken place if the wife had been consulted? The wife would have said: "Stop! let occasional religious remark. Perhaps us live in one room in the poorest house and have nothing but dry bread rather than that you should make yourself culpable before God and the law." In the vast majority of cases where there has been exposure of great frauds the wife | whether thou shalt save thy wife?" In ago misused trust funds, and he went much the general rule that when in my from fraud to fraud and from knavery to knavery until it was necessary for him to | ily in which the wife is a Christian and leave home before daylight. His wife said: "Where are you going?" "I am him: "Now, you have got to come in. going to New York," said he, "and going on the early train." "Why, isn't this nd first of all, I remark a spirit of ed to go," and then he left the room and promise must be dominant. You went to the room where his daughters Kingdom of God. You must come in. the last time as he supposed, and started. matter of religion." She may be quick And he was brought back by the Con- of temper, and you may sometimes lose stables of an outraged law, and he is now your patience with her, but you know ord, and there may be some ingenuity in the penitentiary. Do you suppose she is better than you are, and you know that man, with a good wife as he had, an honest wife as he had, a Christian wife, as he had, could have got into such an day on the way home a vehicle should enormity if he had consulted in regard dash down the street, and she should fall and in all unimportant matters, to her wishes? Consultation is the word lifeless, with no opportunity for last Again, in order to domestic happiness

there must in the conjugal state be no secrets kept one from the other. What one knows both must know. It is a bad sign when one partner in the conjugal relation is afraid to have the letters opened and read by the other partner. siastical matters, all political mat- Surreptitious correspondence is always firm adherence to fundamentals, easy dangerous. If a man comes to you and says: "I am going to tell you a great privacy and don't want you to tell anybody, not even your wife," say to him: "Well, now, you had better not tell me, for I shall tell her as soon as I get home." consultation. The home ought to There must be no secrecy of association. You ought not to be unwilling to tell where you have been and with whom come under comparison, inspection you have been. Sometimes an unwise advisal. That is an absurd rule we wife will have a lady confident whom she abroad in the world that men ought makes the depository of privacies which er to take their business home. Ten they are pledged to keep between themsan I financial failures would have selves. Beware! Anything that implies avoided if mon had consulted with that husband and wife are two and not wives. In the first place woman one implies peril, domestic peril, social capacity to judge of moral charace peril, mighty peril. In the vast mawhich man has not. Before you jority of cases of domestic infelicity, comte into your business partnership any ing to exposure in the courts, the trouble marriage may be scattered and the lips , you ought to introduce him to your began by the accidental opening of a and get her judgment as to his letter which implied correspondence into dust, you have, through all these which was never suspected. In the con-

home. He tarries a little while and In the weeks, the months, the years that one. You say to your wife: "Well, you were planning for each other's conti do you think of him?" She says: quest, only the more genial side of your you one for eternity. What God by don't like him at all." You say: nature was observable. But now you His grace hath joined together, let not s an absurd thing to form a prejudice are off guard, and the faults are all earth or hell put asunder. Hark! I hear ast him on so short an acquaintance. known, the one to the other. You are a humming in the air—an anthem, a me and you he's a deal smarter than his st him on so short an acquaintance. known, the one to the other. I ou are welding march, organs, celestial played owner." "Yes; there are dogs of that old Lou-i-zy in the hind cend of the of alceholic liquors knows that he who take lots of welkin to make one big the fire unburt. It was concealed under the lots of welkin to make one big the fire unburt. It was concealed under the lots of welkin to make one big the fire unburt. It was concealed under the lots of welkin to make one big the fire unburt. er known any bad against him." are one of those self-conceited people upon by fingers scraphic.

The kindest and the happiest pair Will find occasion to forbear; And something every day they live To pity and perhaps torgive.

Again, in order to your happiness, let here be no interfering with each other's peculiar religious sentiments. If you Baptist do not ge splashing water in each other's faces. If you are a Preabyterian and your husband is a Methodist, when he shouts Hallelujah, do not get nervous. If you have strong denominational proclivities, one of you had better go to one church and the other had better go to another church, or, surrendering some of

HUNDREDS OF CASES. come to some such church as the Brookto the fundamentals of the gospel, we not caring whether you believe you have been fore ordained to be saved or not, if you are only saved; nor whether you believe in the perseverance of the saints or not, if you will only persevere; nor whether you prefer prayer by episcopal liturgy or ex-extemporaneous supplication, if you only pray. Do not let there be any religious contests across the breakfast-table or the tea-table. It makes but little difference from what direction you come toward the riven heart of Christ, if you only come up to the riven heart. Yet I know, in many amilies, there is a constant picking at opposite religious beliefs and attempt at roselytism. You, the father, fight for Episcopacy, and you, the mother, fight for Presbyterianism, and your children

will compromise the matter and be noth-

Again, I counsel you, in order to your omestic happiness, that you cultivate each other's religious welfare. This is a ofoundly agitating thought to every fair minded man and woman. You live together on earth; you want to live together forever; you do not want ten or wenty or fifty years to end your associaion; you want to take your companion into the kingdom of God with you. If this subject is irritating in the household it is because you do not understand Christian strategem . Every Christian companion may take his or her companon into glory. How? Ask God and He will tell you how. Perhaps by ocby earnest prayer. Perhaps by a consistent life. More probably by all these things combined. Paul put it forcefully when he said : "How knowest thou, O wife, whether thou shalt save thy husband? How knowest thou, O man, has been the most surprised person in this house how many have been remarthe community. A banker some time ried for the skies. It has become so congregation, as I often do. I find a famthe husband is not, I just say frankly to You might just as well try to swim up against Niagara rapids as against the sudden?" she asked. "Oh, no; I expect- tide of religious influence which in this church is going to surge von into the slept, looked u on their calm faces for You know that your wife is right in this when she dies she will go as straight to heaven as a shot to a target. And if towords, you might have a doubt about what would become of you, and a doubt about what would become of the children, but you would have no doubt about her eternal destiny. Somewhere under the flush of her cheek or under the pallor of her brow is the Lord's mark. She is your wife, but she is God's child, and you are not jealous of that relationship. You only wish that you yourself were a son of the Lord Almighty. Come and have the matter settled. If I die before you I will not forget in the next world

expect both of you. You must come. I say it in all Christion love and emphasis, as a brother talks to a brother, you must come. You have been united so long you can not afford to have death divorce you. How long it is since you began the struggle of life together? You have helped each other on the road, and what you have done for each other God only knows. There have been tedious sickness and anxious watchings, and here and there a grave, short, but very deep, and though the blossoms of the that pronounced you one may have gone years, been to each other true as steel. ch about him as you will know in 20 another are nitro-glycerine under the for heaven. This is the bridal day of your soul's peace. Here is the marriage altar. Kneel side by side. Take the ness partnership. You take him to there must be a spirit of forbearance. Outh of eternal fidelity. Clasp hands in a covenant never to be broken. I pro-

how you stood together here, but I will

I do not think I ever read anything have formed that opinion, but I tell you others but oblivious to faults in yourself; more beautiful and quaintly pathetic interests in that man's keeping." Ten or er's imperfections, forbear. If the one departure of his wife from earth to heavof two weeks, having traveled fifteen years pass by. You come home be given to too much precision and the en: "The black day arrives. I had other disorderly in habits; if the one be never seen so black a day in all the time spendthrift and the other over-saving; of my pilgrimage. The d sire of my States, Dr. Talmage returned and of my last dollar." It is not because if the one be loquacious and the other eyes is this day to be taken from me at a stroke. Her death is lingering and nestic Happiness," taking his text God has given her that peculiar intuition have inflammable tempers, do not both painful. All the afternoon of this day get mad at once. Take turn about, she is in the pangs of death and sensible William Cowper put it well when he to the last minute or two before her final expiration. I can not remember the discourse that passed between us, only

HER DEVOUT SOUL

was full of satisfaction about her going to a state of blessedness with the Lord Jesus Christ. As far as my distress would permit, I studied to confirm her satisfaction and consolation. When I saw to what a point of resignation I was called of the Lord, I resolved, with His help, to glorify Him. So, two hours before she expired, I knelt by her bedside and took into my hands that dear hand, the dearest in the world, and solemnly and sincerely gave her up to the Lord. I gently put her out of my hands and laid away her hand, resolved that I would not touch it again. She afterward told me that she signed and sealed my act of resignation, and though before that she had called for me continually, after that she never asked for me any more. She conversed much until near 2 in the afternoon. The last sensible word she spoke was to her weeping father: 'Heaven, heaven! will make amends for all."

Now let us be faithful in this relation of which I have been speaking. Do you want to know what the Lord thinks of it? Read the 62d chapter of Isaiah where he says: "As the bridegroom reioiceth over the bride, so shall thy God rejoice over thee." There is a wedding coming which will eclipse all the princely and imperial weddings the world ever saw. It was a great day when Napoleon took Josephine. It was a great day when Henry VIII. led Anne Boleyn over the cloth of gold on the street, cloth of gold reaching up to the palace. It was a great day when the King of Spain took Mercedes, but it will be a greater day when the Lord shall take his bride, the church to himself. A long time ago they were affianced, but she has been down in the wilderness. He has written her again and again and the day of maroh, was there evere such a difference in heaven on one side, the poverty of earth on the other. But he will endow her with his wealth and raise her to sit with him on a throne forever.

Come, thou bridal morn of the ages! Come and there shall be the rumbling of great wheels, great chariot wheels, down the sky, and there shall be riders blare. "Behold the bridegroom cometh, go ye out to meet him." Then the charioteers shall rein in their bounding steeds of fire and the King shall dismount from the chariot and he shall take by the crowded galleries of the universe the spectators. Ring all the wedding bells of heaven. The King lifts the bride into the chariot and cries: "Drive on! Drive up!" and the clouds shall spread their cloth of gold for the procession and the twain shall go through the gates triumphant, up the streets and then step into the palace at the banquet where 10,000 potentates and principalities and dominations, cherubia and archangelic with 10,000 gleaming and uplifted chalices shall celebrate the day when the King of heaven and earth brings home his bride from the wilderness. Make haste, my beloved. Be thou like to a roe or a young hart upon the mountains

The Law in a Horse Trade.

The Pennsylvania Courts have decided that while you musn't lie about it directly and openly, it is perfectly lawful to keep your mouth shut during a horse trade, and while you must not warrant an animal as perfectly sound in limb and condition, without fault, spot, mar or blemish, when you know that he has a glass eye, goat neck, mange, saddle gall, roach back, ring bone, quarter crack, spavin, flat foot, wind galls, scratches, capped hock, stiff joint, blind staggers, oxfoot, rattail and hollow back, yet you are not compelled to call attention to these minor defects in the splendid Kentucky bred animal you are trying to trade the stranger for a spring wagon, set of harness, two-year old colt and \$85 cash. This is a wise and humane law, and lets the deacon out of a great many tight places, where otherwise trade would be paralyzed, the arteries of commerce choked and stagnated by the unwiso hand of oppressive laws, and panic, mistrust and depression would settle down upon a hopeless world in the rayless gloom of mistrust and suspicion .- Hawk-

- "Just my luck," meaned a Philadelphia man. "Here I've been paying heavy premiums on a life insurance polutes' conversation she will tell you as jugal relations secrets kept one from Now, to day I am going to remarry you icy for twenty years and I'm not dead

- "You just take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it as fatal as that?" gasped the con-

- "Is this your dog, John?" "No; he belongs to Squire Smith. And 'tween BETSY HAMILTON'S LETTER.

CAMPING OUT.

ANDERSON, S. C., THURSDAY MORNING, APRIL 3, 1884.

Atlanta Constitution

LAZY FARM, 1884 .- It is Friday night

and the children have brought company home from school; a candy pulling is on hand, in which "Aunt Meely" is chief cook. The large brass kettle is on the kitchen stove steaming with the boil- ash-cake on a big flat rock, and briled ing syrup; and with eager impatience and a show of helping to make the candy the coals. We fetched along a jug of the children are standing around in the old darkey's way. "Ef I biles dese yer the tin cup, and pap he drunk out'n the lasses," said Aunt Meely, poking the fire, gourd. "look lack I orter hab a sheer er de candy." "Of course Aunt Meely," said she lowed it was terrible bad luck. "Yes, -I can't hardly turn roun' -- don't you sicked old Scrouge, and they both tore know 'watch pot never biles?' Dese yer after it and ketched it, and pap he skint lasses set here and set here, and cook and it and gin old Scrouge the head. Maw cook and cook but dey not gwine turn to she salted it and layed it in the frost all no candy while you looks at 'em." "Why not, Aunt Meely ?" "Listen! pear lack I hear old Miss call you chillun-dar! don't you hear dat?" and the credulous little ones believing she had really called, also that the molasses wouldn't candy while they looked at it, scampered out of Aunt Meely's way, and into grandma's room to hear her read about

CAMPING OUT.

Dear Cousin . Fap told me to ax you what Confederick money was gwine at. He's got a five he's been a savin' ever scuse the S'render; he kep a hearin' it was a gwine to be good agin, and he's saved and saved it tel it's putty nigh wore into a frazzle. I 'lowed I'd set that down 'fore it slipt my mine; but I flung on a piece of light'ood and taken my pen in hand mainly to tell you about the time we'uns all went to Talladegy longer Pap when he went to sell his bag of cotton. We'uns had all been thar 'cept Maw-and she never had saw town. Aunt Haly, she taken Flurridy Ten-

nysy when she was a little thing, longer

her once a long time ago, but when she

fetched her home she 'lowed of the Lord

would jes forgive her she'd never take

another young'n that fur away from its mammy agin long as she lived, for she fretted and cried, and she had her to tote, and she pestered and tormented her life out'n her so she forgotten her bale of spun truck and her bottle of snuff the main thing she went atter, and old Miss riage is fixed. She has sent word to Green's cotton cards. Pap he had been him. He has sent word to her. But, a layin' off all the year to let us all go when the crap was gethered. It was like estate? The King on the one side, the movin' of the house to git Maw off. She bride of the wilderness, poor and perse- fust said she'd go, then she jis declar'd cuted, on the other. The wealth of the she didn't see no how 'pon the yeth she universe on one side, the obscurity of could leave when "old Bunty," and "old the ages on the other. The pomp of Speck," and "old Domineck" was all fixin' to hatch, and "old Frizzle" had been a whippin' "old Top Knot" off'n her nest and she knowed in reason all aigs was ruint-and she was afeerd she'd lose more'n she'd make by gwine. If it wasn't that she wanted to sell her things herself she wouldn't budge nairy step, but she knowed they could cheat pap's ahead and mounted cavalry behind, the eye balls out'n him and he mought git conquerors of heaven on white horses. so tight he'd lose some of 'em. She had aimed to git her honey comb counterpin United States, preached a temperance simplest, pl tin' in that ar piece of blue jeens for buddy's breeches-he was spang out at the knees a needin' of 'em-but if she stayed which at present, though the burning at home tel everything was ready for her one in American society, is nevertheless hand the bride of the wilderness, all the to go, she'd never git off, so she included a highly objectionable one to many to go. She had a bar'l of good strong Any reference to temperance is liable to lye saff soap two year old, she made it in the light of the moon in March-they their minds poisoned against the cause say that's the best time to make it-it thickens then and don't all bile away; and she had a pillar slip of dried applesapples in one eend and peaches in t'other with a string tied in the middle, and a the same subject, where so many are little poke of the sweetest dried pars ever went down your thote, and a bucket of means, there should be lack of judgmen honey, and a pound of the whitest butter you ever seed, and a big gourd of sigs, and a passel of chickens to sell-yes and three yards of gray jeens, for a "Mr. What-you-may-call-him's" breeches, I disremember his name, he sent her word to weave it for him for he druther have it as store bought. The Simpsons and Robersons tuck ther cotton to town the same day, and old Miss Strong got wind of it that Maw was a gwine and nothin' would do her but she must go too, so there was a whole drove of us in the road. Cousin Prisilla Princetta Pretty Pink | the Catholics of the United States, show Tetch-one-not, that's Uncle Jackson Corbin's oldest gal by his second wife. had come to our house to stay a while so she went too, and Caledony was along so we had a power of fun. I know in reason you think Cousin Pink has got name enough to kill her but she goes by the name of Pink for short-and some calls

One of our steers took the holler horn and we was afeared we couldn't git off, but Pap hitched old Lou-i-zy, his ridin' nag, longer old Ball, his off steer, and we met a 'oman and a man in a buggy and I over hearn her say : "A steer and a horse, it matches about like a boot on one foot and a shoe on t'other." Maw she rid most all the way, Pap he walked up all the hills. I and Iky Roberson walked together right smart of the way. The roads is monsterous rocky and hilly tel you git to Porter's gap and strike the Chandler's Springs road. Pap 'lowed if I saw the people enjoying themselves, we'd whip up we mought git to Riddle's sipping coffee or wine, but I did not see mills by night, and if we women folks them having what we term "a good was a mind to we mought stay all night longer Miss Riddle, as he was plum well acquainted with Miss Riddles, but old who would preach temperance to them, Miss Strong 'lowed she had hearn she because there would be no need for it was "quality," and fur as she was consarned she'd feel more at home in the waggiff? But laws we broke down, least ways Miss Strong's waggin broke down and it tuck the men folks so long to fix puted that the standing army of drunk and tie it up with hickry withs, that we was benighted long 'fore we got thar. We was clost to a branch and so we all camped right thar whar the waggin broke. Buddy he taken out the critters. He gin old ball his feed off to his self, and fed physiology and social working of the use

piece of it and twisted it around his ram rod and helt it 'fore the fire to ccok, lowed he cooked it that away many a time in the army. We roasted some sweet taters in the ashes, and baked an some streak of lean and streak of fat on buttermilk and tuck it time about with

A rabbit run across the road and maw night and fried it for breakfast longer ingons. We gals and boys had a power up late laughin' and talkin' and tellin' riddles. I believe Caledony knows more riddles than any body ever I seed. Pap and old man Simpson and Squire Roberson kneeled ther cheers agin the trees, religion .- Baltimor, Sun. and smoked ther pipes and talked about the fust settlin' of the country when Indians was all through them hills. Old man Simpson lowed that deestrick all through that was named after Hillabee the Indian chief. Caledony lowed she thought they named it "Hillaby" on account of its being so hilly.

I know in reason you'd like to know how we'uns all slep that nigt. The men folks taken their axes and cut down some little pine poles and slanted 'em agir little black jag trees, and spread kiver leds over 'em and made ther pallets or the ground underneath, and we women folks all slep in the waggins. We fetch ed a plenty of kiver; and ever feller's dog slep under his own waggin. The screech owls and whip poor wils hollered most all night, and critters stomped and the dogs growled at ever noise, but we slep sound in spite of it all. We riz next mornin'-but I'll tell you that next

In the meantime the old darkey had slipped quietly to the door and was listening with much interest. Suddenly the children remembered their candy and cried out all at once: "Is our candy done, Aunt Meely?" "Yes, its done and I done grease de plates and empty i in 'em and lef my sheer in de kittle.' Then grandma drew her little chair close up to the dying embers, and sat a long while thinking of the many, many nights she had camped out years ago in moving from Virginia to Alabama

Next week, "Trip to Talledega."

Bishop Keaue on Temperauce.

The congregation at high mass a Cathedral yesterday morning was an unusually large one. Bishop John J. Lee, rector of the Cathedral, requested him to touch the temperance question, incur the prejudices of some who have because of the many foolish and extreme things done and said by the advocates of local option. It is only natural, however, that where so many are discussing sceking the same purpose by different displayed by some and want of discretion by others. Still the foolishness of the champions of temperance is no argument against temperance any more than the sinfulness of Christians is against the existence of God or the advantage of His religion. Bishop Keane referred to the teachings of the Catholic Church on the subject. In that venerable Cathedral two plenary councils have been held, at which were present the assembled wisdom of the Catholic Church in this country. In each were issued addresses to ing the evil effects of intemperance and the duty of priest and people on that point. The addresses were similar, inasmuch as they mentioned that "since the most shocking scandals come from excessive drink, we implore every Cathoto use every means to extirpate the vice." It is very true, as some say, that we have drunkenness, because He never came in marriage at Cana He peformed the miracle of changing water into wine, but the wine did not serve as the occasion of sin to the people who drank it. It was only as the Apostles proceeded into Northern and Western countries that the terrible In my own travels through the Ho'y Land I never saw a drunken man. In some countries of Europe that I visited time." Wine was not the occasion of sin to them. It would be a silly man These people did not commit sin by their

use of wine. Sin, not the drink, is the

underlying peril. To day the greatest

destructive agency is drink. It is com-

ards in the United States numbers 500,

000 persons. The forces increase yearly

Whence do the recruits come? From

among those who never drank before

Any one acquainted with the chemistry.

fire and sot the kittle on to bile to make Like the boy with the sled, who, as he the coffee, and Maw she taken out the proceeds down the icy hill, gains speed skillet to bake the bread and fry the meat. faster and faster, the tippler has the She fetched along some wheat dough habit of taking a drink grow on him, made up in a bucket. Pap he taken a until at last he is tumbled down the hill of success and respectability. It is looked upon as friendly to ask others to drink. to help them go down the hill. This is putting the occasion of sin close to men who under the influence of liquor may commit sins they would shrink from when sober. It becomes the duty of every one to avoid the occasion of sin and keep it from others. The only way to keep from

drinking the fourth, sixth or tenth glass is not to drink the first. Never run the risk of offering drink to anyone. God bless the physicians for all the good they Eva. "You chil'en is too thick in here bad luck to the rabbit," says buddy, and do for mankind, but many of them have to answer for the way they prescribe whisky for persons. These prescriptions do a great amount of harm. Be careful to whom you give them. Some persons need total abstinence; others do not. It is a question between man and his God. of fun that night around the fire; we sot Be honest to yourselves. You know whether the use of liquor is the occasion of sin. If it is, stop it, and for the sake of Jesus Christ heip put down this evil that is sapping the life of society and

Wearing Mourning.

We had an article on this subject sev eral months ago, and the following sensible remarks from the New Orleans Times Democrat, on the same line of arsome good :

There is one old and long established custom that women ought to possess such display. moral courage enough to take into their own hands and settle for themselves on a simple and permanent basis. It is the custom of wearing mourning for departed friends. The putting on and taking off of black within a stated time is in itself, in stead of a compliment, an insult to the dead. One does not put on and put off one's sorrow in this way; dress is not desired. there is theref re no reality to the fashion of symbolizing it. A loss by death is irremediable; the grief of it may be hidden away, but it lasts forever. It is true that the desire when one has lost a near and dear friend is for silence and darkness, for neutral tints and for the do so; but it does! presence and association with only that which harmonizes with our own sense of loss and bereavement. But we cannot often indulge in this selfish absorption, and exclusion-and it is doubtless good for us that we cannot. Our lives go out; our duties remain. They must be performed. We put our griefs away. We do not intrude them upon others. We

look them up and keep them as a sort of luxury for quiet hours, when indulgence will not interfere with our obligations to the living, with active participation in the duties of the hour. There is no reason, of course, why women should do violence to natural feelings and wear | shame in regard to them. And they are high colors and gay ornaments at a time when their hearts are saddened by heavy know how it helps the preacher to see sually large one. Bishop John J. When their nearts are saddened by head of Richmond, Va., one of the loss. Let them lay aside what they no longer take pleasure in, and wear their upon him? On the other hand, do you why lay aside what is perfectly suitable and even in harmony with their own feelings and incur much unnecessary trouble and expense in order merely to put on garmeuts a little deeper, a little darker, a little sadder and which oblige an entire change in the habits of life, the avoidance of much that would be healthful and salutary rather than harmful, the adaptation of social conditions to the circumstances and accidents of an individual, and the actual creation of a code of ethics, the observance of which depends on the presence or depth of a crape band. The most ardent supporters of outward and visible signs of woe are those who are least sensitive to grief, but wno like the novelty of an entire change of wardrobe and the pleasant excitement of finding out exactly what ought and what ought not to be done under such circumstances. As there is no authorized code the rules extracted from self constituted authorities are often more amusing than practical or reliable. To many limited but well intentioned women the imagined necessity for "doing as other peonle do" in this regard is a source of

extreme embarrassment and perplexity. Perhaps they cannot afford the outlay ; perhaps they have only recently, by dint of much contrivance, replenished their wardrobes; perhaps it was not a near relative; perhaps the relative lived at a distance. All the facts are agitated pro and con to make a case against assuming lic, for the love of the Lord Jesus Christ, this new burden; and the only argument on the other side, the strongest feeling, is this, that if they do not conform to no direct reference from God Himself on common custom they will be the subject of common and impious remark. This contact with a drunken man. At the is naturally much stronger in small neighborhoods and communities. It is therefore the duty of any woman of position and influence in such communities to set an example in the right direction, and afford the moral support of the spirit of the hour; you should do it this influence to her poorer neighbors. effects of intemperance became known. In cities women out of a certain exclusive circle are fast emancipating them-

Just What He Wanted.

solves from their traditions.

"Say, mister, ain't you the orator man what made a speech to us yisterday?" asked a greenhorn of a Newman politician a few days ago.

"I have that honor," was the reply. "D'ye remember what ye said?" "Well, no-yes, I remember the sub-stance of my remarks. But why do you

ask ?" "Why, you said that you made the welkin ring, and I've tried all over town to get one big enough fur Mariar's finger, and there ain't any big enough, and I Christian Weekly. thought as how I would come to yer shop and git ve to make her one of them thar welkin rings. She's a stunner, and it'll waggin. Pap he kindled a big log heap drinks stands on an inclined plane. enough fur her."

"In these talks to my people," said the minister to himself, "Let me begin with some things that are not of the highest mportance, and which yet have an influonce for good or evil.

"There," he continued musingly, "is the matter of behavior in church. If I should speak to the people on this subject with the plainness with which they sometimes take me in hand, they would, I fear. be not a little offended. Applying a critical glass even of low magnifying power, there are, however, many defects to be seen. Here are some of the things I would say, provided it were expedient for me to speak my mind.

"I should say first of all: My dear sisters, do not use the house of God as the place for the display of dress or adornment. Now please understand me. I know that some of you are in moderate circumstances. You have nothing better than that which you must wear to church. Your gown, your wrap is the only one suitable to wear in public. I am not speaking to you, unless, as I suspect is at times the case, you have put more than you could really afford into these garments to make a brave show, and bave cramped your benevolence accordingly. But this is a matter for you to settle with your Maker, not with me.

"But there are some of you in easy circumstances. You dress elaborately, richly. But in the discharge of your social duties you have opportunity for all gument as that advanced by us, may do the display of dress that you need. I am putting the matter, you see, on the lowest level. God's house is no place for

"I beg you wear thither your plainest garb, and dispense with all costly adornments. I can assure you that the atmosphere of richness which your elaborate attire creates repels some, at least, from the church. They think-perhaps wrongly, perhaps richly-that their presence in their enforced plainness of

"I am not arguing here the question of social equality. I simply bear my testimony to what I know, namely that the over-costly dressing of some Christian women keeps their less favored sisters from the house of God. It ought not to

"It is not, however, to the ladies alone that I speak. By no means. Mr. Bif I should visit you in your house, would you, if my visit happened to be a little protracted, yawn in my face, or fidget about as if you were extremely uncomfortable, or draw out your watch every few minutes to give me a hint that time is passing? You know you would not. Whatever you might say of me when I was gone, you would hold your own reputation for politeness in too much regard to indulge in such conduct. Yet you do all these ungracious things in church, and seem to have no sense of not a few that do likewise. Do you blanket over him when you fidget and yawn and suap your watch case in his ear? Ah, Bro. B-, you have more than once come near throwing me from the track of my discourse. You have taken the enthusiasm and glow all out of me. You did not mean to do anything unbecoming a gentleman, much less a Christian. But you did. You allowed yourself to forget those common courte sies which one gentleman owes to snoth er, because you happened to be in the church instead of in your parlor or mine. Is this right, Bro. B-

"Then, I am tempted to wonder," said the minister to himself, half sarcastically, half sorrowfully, "why time is reckoned to be so brief that there must be an almost frenzied struggle into overcoats and wraps while the last hymn is being sung or the last prayer being offered, or even the solemn words of the benediction descending. It can not take more than one minute by the most elastic computation, to put on the most refractory outer garment. And another minute for overshoes, if necessary. Can you not afford these two minutes at the utmost after the service, rather than to stea them from the sacred time of hymn or benediction? There ought to be a reverent pause for an appreciable time after the service concludes before the hum of departure begins."

"And then," and the minister spoke to himself with much feeling, "beware of those moments of departure from the church and of the homeward walk. Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.' Yes, you may utter the friendly salutation, may extend the cordial greeting and welcome you may make the kind inquiry. But you should do it all in subordination to so that souls may be won, not repelled from the truth. That walk down the aisle, on the homeward path-how often along it have solemn impressions been dissipate 1? There is no need of sanctimoniousness. There is no call for sour faced gravity. But there should be, certainly on the path of all Christian people, a spirit of cheerful solemnity that regards the sanctities of the day and the place, and that is careful not to dispel heavenly influences by a sudden inrush of a worldly atmosphere."

The minister, at the very thought, fell upon his knees, and earnestly asked from the God of the sanctuary that the people committed to his care might be kent from all harmful influences when assem bled in the Lord's house .- Illustrated

-A day after the recent fire in Lancaster a cat was taken from the debris of